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PRINCIPAL CONTENTS

EDITORIAL
Work Among the Negroes—The Principle of Separation—The Church and the Schools 3
LOS ANGELES ITEMS 4
HOME AND FOREIGN NOTES 4
DIOCESAN NOMENCLATURE 5
GRANADA AND THE SPANISH COAST 5
DIVORCE LEGISLATION 6
DAYS OF INTERCESSION FOR SUNDAY SCHOOLS 7
OFFICIAL JOURNAL OF BISHOP OF CALIFORNIA 8
PERSONALS AND DIOCESAN NEWS 8--9
MISSIONARY COMMENT 10
CHURCH EXTENSION FUND 10
WOMAN'S AUXILIARY 10
CONVOCATION OF SAN JOSE 11
REV. E. B. CHURCH 12
BROTHERHOOD OF ST. ANDREW 12
CORRESPONDENCE
League of the Catholic Name—Brotherhood of St. Andrew—Diocese of California—Atonement 13
LITERATURE OF THE DAY 14

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Speaking the Truth in Love.

SEPTEMBER 15, 1904

WORK AMONG THE NEGROES

Nothing illustrates better the complexity of the race problem of the South than the diversity of views regarding the methods to be used in the Church's work among the colored people. A Conference of Workers Among the Negroes asks for missionary bishops for that race; a diocesan convocation of negroes opposes any separation at all. A majority of Southern bishops agree with the convocation, but Bishop Johnston dissents upon what seem very weighty grounds. In Arkansas the negroes have been organized into a separate convocation and the reports express great satisfaction with the experiment; while the Missionary Council has formally asked the General Convention to consider the plan of suffragan bishops for work among special races. The latter plan would apply to the Scandinavian and Slavic populations as well as to the negroes.

The proposals for a change seem sufficiently varied, and the opposition to any change sufficiently strong to complicate the question greatly; but upon consideration it appears that what we have is really two questions, one dealing with method, the other with a fundamental principle. Three distinct new methods are proposed. The first is that adopted in Arkansas and is simply the segregation of the negro congregations for all the work which comes to them as parts of the diocesan organization. They remain, however, under the pastoral care of the white bishop of the diocese. The others contemplate the same separation, but under bishops consecrated for that purpose, either suffragan bishops deriving authority from the bishops in whose dioceses they work or missionary bishops deriving authority, as we understand it, more directly from the General Convention. It is obvious, however, that these three methods are merely variations depending upon local and racial conditions of one fundamental principle. That principle is the separation of the two races for all purposes of ecclesiastical organization, so far as that separation is compatible with the unity of the Church. The first question to be settled is the legitimacy of this separation.

THE PRINCIPLE OF SEPARATION.

This principle is opposed chiefly upon the ground that it destroys the Christian teaching of brotherhood, that it denies equal rights; that it is importing into the Church standards contrary to her spirit and seems to judge men rather by their color than by their capacity or character. But does such reasoning really bear upon the question at issue?

No one denies that the negro belongs to the brotherhood of man, that he is a child of God possessed of an immortal soul; that individually and from a Christian point of view he is entitled to all that any white man is entitled to without regard to his color. The question is whether he may not realize this equal position better by separation than by association.

There is a fundemental racial difference which cannot be ignored. It is the same which has led always to the grouping of peoples in tribes and nations. Men group naturally with those of their own race. The negro prefers association with negroes as the white does with whites. Every one recognizes the serious objections to intermarriage of the one race with the other; and no one would be bold enough to claim that any Christian sentiment is violated by opposing such intermarriage. In the same way the separation for social or ecclesiastical ends is perfectly compatible with Christian fellowship, good feeling and mutual helpfulness.

Indeed it may fairly be claimed that such separation will further the growth of right feeling. We do not want the troubles which agonize the political and social life to break out in the church; yet it is perfectly obvious that if the negroes are admitted on an equality with whites *in the same diocesan organization,* good feeling can last only so long as they are subordinate. Let the Church do her work so well that great numbers are added in any given diocese and the negroes obtain a majority, immediately trouble will begin. The whites do not want to be under the care of a negro bishop. Such association can, as a practical matter, last only so long as the negro is subordinate.

But this brings us back to the point of departure. The negro cannot realize his position as a child of God in any full sense, so long as he must be subordinate. He needs his freedom. He needs to have the highest positions open to him. He needs to have conferred upon him the largest opportunities and heaviest responsibilities. These cannot be actualities at once; but as possibilities they must be open to him. This is the problem for the state; and for the state it is involved in mist and obscurity; but for the Church the way is clearer and it involves no departure from the fundamental Christian view of men's relations.

Indeed it is possible to catch, in vision of the distant future, some sight of the one great Catholic Church in America holding fast her unity. Yet, in some way which God in time will reveal through His Spirit, organizing the different races which constitute her body to live and work side by side, separate but in perfect communion and pursuing the common aim of the uplifting of the whole American people.

THE CHURCH AND THE SCHOOLS.

The Convocation of San Jose, which has for some time past showed no lack of energy and insight in its touch upon vital problems of church and social life, at its meeting, reported in this issue, dealt with a matter of first rate importance. There are few topics about which there has been more lack of clear thinking in the minds of many church people than that of the relation of the church and the schools. The traditional connection of religion and education, the offhand judgment that schools in which religion is not taught must be irreligious, the obvious value of church schools, the unforeseen results or rather the failure of desired results in much of our education, these and other considerations, have sorely confused the real issues.

The question at bottom is simply, what shall be the attitude of the Church towards the public school system; and, at bottom, only two attitudes are possible—the Church may adopt either the critical or the constructive attitude. The attitude of the Roman Church is critical. It opposes the public school system through and through. It claims that education should be entirely in the hands of the Church. As the best attainable makeshift for the present, it strives to bring about a public sentiment which will allow the appropriation of public funds for the support of denominational institutions. It builds parochial

schools and endeavors (sometimes, as in the recent pastoral letter of the Archbishop of Cincinnati, by the imposition of severest ecclesiastical penalties), to drive its people into sending their children to those schools.

The constructive attitude is entirely different. It begins by noting that the American school system in its broad outlines has come to stay; that any prospect of radical change is too remote to be worthy of serious consideration. It then asks whether a policy so deeply fixed can be in any large way contrary to the best interests of the nation. It discovers that the mere fact that public school education is not formally religious does not make it necessarily irreligious. The truths of arithmetic and geography and history are God's truths. Education in them is really education in knowledge of God's ways of dealing with nature and with men. It is religious as far as it goes. In the divided state of our Christianity it can go no further. Were our Christianity united it could go not much further. But what it needs the constructive mind goes on to discover, is not a change of system. It needs to be supplemented. Here is where the function of the Church appears. Her work is to supplement the incomplete religious elements in ordinary education, to make it apparent to the growing child that what he studies in the public school is God's truth, and then by the inculcation of what we call distinctively religious truth to nourish and bring to full flower the seed of the divine life within his soul. The Church's work, says the constructive mind, is to develop, to make effective her Sunday Schools, her Bible classes and her lecture systems.

Those are the two attitudes. Which is the more dignified, the more sensible, the more worth while, the more truly Christian?

It is time to get to work, to stop the criticism which does not count, and begin the great constructive endeavor which will make the Church the worthy leader of the people, even in the educational world itself.

SEVENTH MISSIONARY DISTRICT.

Los Angeles Items.

Bishop Johnson at last accounts was in Paris, and about to start for London. It is expected that he will sail for New York about the middle of September. He will attend the General Convention in Boston before returning to Los Angeles, and it will probably be November before he is seen here again. The Bishop has derived much benefit during his stay abroad from taking the waters at Vichy.

Maj. H. T. Lee, wife and daughters, who have been making a tour of Great Britain, are expected home at about the same time as Bishop Johnson. Maj. Lee is chancellor of the diocese of Los Angeles, and he, too, will attend the General Convention.

Rev. J. J. Wilkins, D.D., dean of St. Paul's Pro-Cathedral, with his wife, started the first of September on a vacation of two months.

Rev. W. H. Doggett, rector of the Church of the Epiphany, has gone with his family to Avalon for a month's outing.

Mr. Doggett is completing an eight-room two-story residence, which will be ready for occupancy in September.

Contracts have been let and the ground has been broken for the erection of the handsome new parish house of St. Paul's Pro-Cathedral. The contracts call for its completion by December 1st.

An interesting feature of the missionary tea held at St. Paul's parish house recently was the talk on missions by Miss Wile, who is associated with Bishop Restarick in his work in the Hawaiian Islands. Miss Wile was in Los Angeles for a short stay before proceeding to New York, where she will enter the training school for deaconesses in order to better fit herself for the important work she has undertaken.

HOME AND FOREIGN NOTES.

The Archbishop of Canterbury, who arrived in New York on the 27th ult., preached on the following day in the Cathedral of Quebec, that being the exact centenary of the consecration of the cathedral. Niagara Falls and the coast of Maine, where he will renew his acquaintance with Bishops Doane and Lawrence, are among the places he looks forward to visiting, and he hopes to be present at a few sittings of the General Convention and at the one hundred and fiftieth anniversary of the founding of Columbia University as King's College. The Archbishop wishes to see all he can of the American people, but in an informal and friendly way, not at stately dinners and receptions. With the Archbishop came Mrs. Davidson, the Rev. J. Ellison, vicar of Windsor, and chaplain to the Archbishop and a chaplain to the King; and the Rev. H. Holden, the Archbishop's domestic chaplain. The party was met by Bishop Potter, Dr. Dix, the Rev. F. J. Clay-Moran, the Rev. F. Appleton, and Mr. J. Pierpont Morgan.

It is proposed to hold in London, in 1908, a Pan-Anglican Congress to precede and influence the Lambeth Conference of that year. The successful holding of such a gathering will be a vast and most difficult undertaking, and in order to lose no time Bishop Montgomery has already despatched to every Anglican diocese throughout the world a request for an answer within twelve months to the three following questions:

1. What in your opinion are the objects of supreme importance in your own regions to which the Church should address itself without delay?
2. What are the problems of supreme importance, in your opinion, outside your own regions to which you desire to call the attention of the whole Church?
3. What, in your opinion, is the duty of the Anglican Communion as one body at this time acting together in order to make some supremely important advance in the fulfillment of our grave responsibilities towards our own people, towards all Christendom, and towards the whole world?

The answers returned to these questions are to be tabulated, commented upon, and returned to all the dioceses for further consideration. This second deliberation ought, it is urged, to receive most careful study, and by a third handling of the replies, should such be practicable, it is hoped that a mature and well-considered judgment will be obtained.

The Very Rev. S. Reynolds Hole, Dean of Rochester, England, and author of **"Hints to Preachers,"** two volumes of **"Memories," "A Little Tour in America,"** and other books, including a book on roses, of which flower the dean was a famous and enthusiastic cultivator, died in his sleep on the 27th ult., at the age of 85. Dean Hole made several visits to this country, and had many friends in the United States and Canada.

On August 24th, St. Bartholomew's Day, the Very Rev. A. L. Burleson, dean of Sonoma; the Very Rev. H. L. Burleson, dean of Fargo Cathedral, and the Revs. J. K. Burleson, rector of St. Paul's, Grand Forks, N. D., and E. W. Burleson, rector of Grace, Jamestown, N. D., four sons of the late Rev. Solomon S. Burleson, for thirty-three years missionary in Wisconsin and Minnesota, took part in the ordination as deacon of the fifth and youngest son in St. Paul's, Grand Forks. There were also present the mother with her three daughters, three daughters-in-law, one son-in-law and two grandsons. The dean of Sonoma preached the ordination sermon, the dean of Fargo and the rector of Grand Forks presented the candidate, and the rector of Jamestown said the Litany. The ordaining bishops were Dr. Edsall, Bishop of Minnesota, and Dr. Mann, Bishop of North Dakota. The services began with Evensong on the vigil of the festival, at which Bishop Edsall preached, and Holy Communion was celebrated the following morning at 7:30, the Very Rev. A. L. Burleson being the celebrant. These five brothers in holy orders form a notable and almost unique group, and the meeting deserves to be recorded and pondered over. We may be sure that on St. Bartholomew's Day the prayers of an entire family were answered.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.

An English Church newspaper, after mentioning, among "things worth knowing," the existence in the United States —as shown by the census returns—of upwards of 115,000 lawyers, or more than one to every 650 of the population, adds: It is quite appalling to think of the amount of envy, hatred, malice and uncharitableness that must annually be let loose by the rest of the population to enable them to make a living.

DIOCESAN NOMENCLATURE.

The nomenclature of our dioceses must surely tax the memories even of those who have most frequently to recall it. Excluding foreign missions, the dioceses number altogether 81, of which 23 have the names of States with which they are strictly coterminous; 20 bear the names of States, but are no longer coterminous with them; 19 bear names denoting divisions or parts of States; and 26 have the names of cities, which should be see cities and contain the cathedrals of their respective dioceses. A correspondent of the **Living Church** points out that the word "diocese" had not come into use as late as 1838, "the Church in the State of ———" being the usual title of a bishop's jurisdiction, till after a time the "Diocese of———" came into use, and, later still, "The Bishop of ———." In 1838 a portion of New York State was divided off and called the Diocese of Western New York, but we are told that it was not till the next division of a diocese, more than 25 years later, that the name of a see city—Pittsburgh—was adopted, the remainder of the original diocese—Pennsylvania—retaining its name. This irregularity in naming our bishoprics is likely to be brought into notice at the General Convention. West Missouri proposes to change its title for that of Kansas City, and the diocese of Kansas, foreseeing confusion, protests. The difficulty would be obviated if Kansas would make Topeka its see city and change its name accordingly, and the question whether a joint resolution of the Convention can order it to do so will probably arise. We add that it would be entirely in keeping with this trend toward uniformity in nomenclature if this Diocese of California should adopt the name Diocese of San Francisco, and we hope the change may soon be made.

GRANADA AND THE SPANISH COAST.

Sevilla is in a very great plain; but Granada is among the mountains. The Alhambra exceeded my expectation: not as regards the Moorish buildings, with which almost every one is familiar; but in the general effect. It may be roughly described as a series of walled gardens set upon a high rock, and (as it were) falling over the rock on one side. The place is not sufficiently well cared for. When it was in its prime, not exactly in the days of "the good Haroun Alraschid," but in those of some emir or caliph of Granada, with soldiers guarding all the gates, and every kind of merriment going on inside, the palace must have been something like an earthly Paradise. A great range of snow-clad mountains, the Sierra Nevada, closes in the landscape. They retain patches of snow even in August. The Cathedral of Granada is a rather fine, spacious building, constructed in Renaissance style, and loaded with meretricious ornament. There is a wide ambulatory. The famous "Chapel of the Catholic Kings" (Ferdinand and Isabella) is in the same style, being adorned with sprawling cherubs and other ill-shaped figures. There is good work, however, in the retablos; and the great screen is one of the best examples of hammered metal work in Europe.

From Granada I proceeded by way of Moreda to Almeria on the coast. We passed on the right hand a noble range of mountains, half covered with snow (April 11th), extending for at least 30 miles. At length the road dipped toward the sea, and the Mediterranean came in sight, a long line of deep blue, with two palm trees in the foreground. A coasting steamer was about to sail for Valencia, and I took passage accordingly. The Spanish steamers are accustomed to load and unload by day, making the trip by night. This arrrangement enabled me to see a little of Carthagena and of Alicante, both of them, as well as Almeria, cathedral towns, though the cathedrals are not at all noteworthy. Alicante presents a noble appearance from the sea, being built at the foot of a great rock, crowned with a citadel. The wharves are faced with granite; and along one of them more than 150 palm trees are planted, for the most part in four rows. I walked out beyond the breakwater.

The cities improve as one travels up the coast. I found Valencia a delightful place of residence, with elegant stores, ample markets, parks, public gardens, and all the adjuncts of a high civilization. The churches were commemorating the virtues of St. Vincent Ferrer, in his day the apostle of Catalonia. I have seldom seen more numerous or more attentive congregations; and the violin-playing at one of the services was beyond all praise. I stayed in Valencia for eight days, and then took the steamer to Barcelona, a city considerably larger and resembling what I have said of Valencia, "only more so." The long street called Las Ramblas particularly calls for notice. It really consists of two paved streets with a wide central walk for foot-passengers. In one part, the Rambla de Las Flores, flowers are sold, cut and in pots. A little further on, one can buy birds of various kinds, canaries, parrots, cockatoos, and little songsters of all colors from South America; also pigeons, rabbits, mousetraps, newspapers, toys, and now and then a puppy. Along the street comes a procession with large lighted candles. It is a funeral. I step into the church. A small thin candle is given me at the door. I light it, as the others do, and in due time give it up, following their example, to the acolyte at the altar. The service is soon ended, and we are out again among the hurrying throng.

One might, I am sure, be for a month in Barcelona without ever finding the Cathedral, it is so hidden away among narrow streets. The interior, however, is solemn and impressive. The old church of Santa Maria del Mar, not far from the wharves, is also very noble.

I had almost forgotten to mention the carvings on the west side of the choir at Valencia, all in marble, alto-rilievo, and certainly executed by a master. Those on one side represent: 1. The Brazen Serpent. 2. The Crucifixion. 3. The Gates of Gaza Carried Away by Samson. 4. The Harrowing of Hell. 5. The Deliverance of Jonas. 6. The Resurrection. Here type and antitype are brought together in a most effective manner.

The Marseilles boat, which starts from Barcelona, touches at Tarragona, an interesting old city built on a hillside, commanding a grand view of the sea. The cathedral is on the high ground. As I approached it, I heard voices chanting the plain-song. The service was going on (a most unusual thing) outside the west doors, which were closed. I have seldom seen anything as picturesque as the group of canons and clergy, all in red, against the gray stonework, while the censers were slowly swung from side to side, and the incense ascended, as it will do some day "in every place." Three gospels were sung toward three of the cardinal points; and the fourth was sung in the church, in the usual place, after we had entered. This singing of four gospels in one mass is an uncommon thing. The occasion was the annual blessing of "el termino," which possibly means the seaport.

I have now sketched some of the chief incidents of a little tour in Spain, which lasted sixty-one days. I found the Spanish people kind and obliging; the hotels and boarding houses, notwithstanding all that has been said of them, clean and comfortable. My rule was to avoid houses where they pretend to speak English, and "grand" hotels particularly. In some cases, as at Granada, I had to climb many steps before reaching my room; but there at least the prospect from the window made up for it all. The Spaniards impress me as an honest, simple minded people, with limited education and few ideas. I doubt if one in six of them, the country over, has any clear notion of the origin or of the outcome of the recent war. But I believe the average Spaniard to be much nearer the Kingdom of God than the average American. And if we had "the man behind the gun," Spain has the man with the chisel. All the wealth and all the genius of the United States could not produce so noble a monument to any of our greatest men as that which contains the ashes of Columbus, in Seville Cathedral. Four colossal figures, Castile, Leon, Aragon and Navarre, carry the bier, by means of two poles, on their shoulders. The impression received by the beholder is startling, stately, august. I cannot do justice to it. Lastly, Spain is an absurdly cheap country to live and travel in, for any one whose requirements are not exorbitant. RICHARD H. THORNTON.

LEGISLATION ON DIVORCE.

Some Neglected Points at Issue.

To the Deputies to the General Convention:

May we ask your attention to certain considerations, in connection with the proposed legislation in the matter of divorce, which appear to us to have been largely overlooked.

I. (a) It is not denied, as we understand it, by those who advocate the contemplated change, on doctrinal grounds, that the commission of a certain sin does render void the compact of marriage. What is contended is, that the time at which this sin must be committed, in order to render the union null, is before and not after the performance of the marriage ceremony.

To this may we reply that, as students of the New Testament, we are wholly unable to believe that Christ could have intended to permit divorce in the case of a sin committed before marriage, with its comparative veniality, and to forbid it in the case of the same sin committed after marriage, with its attendant lack of excuse and its added violation both of a sacred relationship and of a pledged and explicit bond. Nor do we find anything in language of the New Testament, or in the practice of the early church, to countenance this contention.*

(b) It is contended that some legislation is demanded by the existing condition, and that nothing save the proposed new canon meets every phase of the situation.

To this may we reply that this contention rests partly on the assumption that it is impossible to carry out our present canon as it stands, from which assumption we beg leave most emphatically to dissent,—and partly on a confusion which exists in many minds between the bearing of such legislation on our own communicants and its bearing on the people at large. It is the outcome, we believe, of a condition of great excitement, if not of actual panic, on the part of those who propose it; and on this account alone it is to be regarded with grave concern, and as we think strenuously opposed. It has never, so far as we are aware, been seriously argued that the adoption of the new canon would at all influence the conduct of those persons outside our pale whose departure from our existing standard we have most cause to deplore; nor has any one attempted to show that anything existing in our own communion—where alone the penal enactment in the canon could possibly carry weight—calls for legislation at this juncture at all.

II. May we ask your attention next to what, if it should be carried out, the proposed new canon would do.

(a) In the first place, it would cause us to forfeit that leadership in this matter which we hold among the Christians of this nation, and which forms just now the basis of our widest and most important social usefulness. No instructed person imagines that any Protestant demonimation in America would follow our new lead, or that the proposed new canon would do anything but check the current now flowing in our direction. Can we afford to isolate ourselves, on such pleas as have been advanced, from the great body of Christian thought and aspiration by which we are surrounded, as well as from the whole of Eastern Christendom, and to part company with those among whom it has lately been our best title to leadership that we have preceded them along the Scriptural as well as the more Catholic way?

(b) In the next place, the proposed new canon, if it passes, will bring about a state of disaffection in this church by setting up a dividing line between the action of the Convention and those among us who adhere to the ideals and usages of the undivided church, and to what cannot but seem to them both apostolic practice and the plain force of the New Testament teachings. And this out of deference to a monkish ideal and a medieval and purely Roman practice! Shall we oblige some of the most thoughtful and conscientious of the clergy explicitly to tell their people that, while they may not themselves solemnize and bless their nuptials, they are entitled to such solemnization and blessing in view of the apparent teaching of Christ and the plain practice of the apostolic and subapostolic periods and of at least the first twenty generations of Christians, as well as of the existing practice of about half of the Catholic Church? In other words, does either the common sense or the devotion of our people require the bringing about of this certain schism, with an equally certain agitation for the repeal of the canon the moment it is passed?

III. Thirdly, we ask your attention to the things which the passing of this canon will not do.

(a) It will not at all improve our own condition,—partly because that condition does not apparently require any amendment in the way of legislation, and party because any person who would take advantage of the present canon to be remarried in this church would take exception to the new canon and be remarried by Christian hands and words outside it.

(b) It will not at all advance the position of those about us; on the contrary, it will probably set it back.

(c) It will also not influence in its own direction the legislation of the civil power, since the antagonism which it will create among a large section of the body politic will more than offset any weight which may attach to the arguments of those who propose it. The real sore in the situation—that irreverent and irresponsible attitude towards the marriage tie which exists among the people whom our ideals and our activities do not reach—the proposed new canon will not touch; nor is it pretended that it will touch it. To deprive our own people of the right to marry within the limitations of our present canon, in order to do away with the dissolute view of marriage which prevails at the other end of the body politic, seems to us like cutting off one's arm at the shoulder to cure an ailment upon the thumb.

IV. Lastly, may we suggest that the expression of opinion which has gone out from the church upon this question since the last convention has done more to call attention to the evils which exist, and to elevate the practice of those about us, than any other thing; that a general advance is being made to-day all along the line; that a real difficulty is being sanely met; and that it is vitally important that we should keep on working at what really counts, and not in our eagerness to clutch a shadow lose the substance which is in our hands.

May we add that we yield to no one in this church in our loyalty to the conviction that, as a personal ideal, indissoluble marriage is alone that which as Christians we can advocate; and this ideal is one to be set constantly before the people both from the pulpit and in the Sunday-school. What we deprecate is the attempt to do by legislation, and through the imposition of a penalty which will fall least heavily on the worst offender, what can only be rightly done by the slow processes of spiritual culture through years of instruction and exhortation.

EDWARD L. PARSONS
WILLIAM HIGGS

Berkeley, California.

*We ask the reader to understand thoroughly what the contention under this head means. It means simply that the marriage of any person who previous to his or her marriage had beeu guilty of incontincnce, is through that fact, invalid, and may therefore be annulled at any moment and the children of the union declared illegitimate; but that there is no release from the nuptial bond in the case of such sin, no matter how debasing or how persistent it may be, if it is committed after the marriage relation has once been entered into.

One View of the Subject.

We are permitted to print the accompanying extracts from a private letter written to one of the editors of this paper by a Pennsylvania presbyter. After referring briefly to a criticism of the position of those who are responsible for the proposed new canon on divorce, the writer goes on to say:

So far from this wild cry being an evidence of spiritual progress, it seems rather the reverse. I respect the motive, of course, and deplore the condition that awakens the deep sorrow of good men over our sad social state. But since when has the choice of unspiritual methods furthered the cause of either morality or religion? The choice of unspiritual means to foster spiritual ends is as clear evidence of spiritual decay as the present state of the marriage relation itself. How often has this proposed method been tried and as often brought its dire consequences—the spiritualizing of a despiritualized body by legislative enactment? What has this method ever brought, what can it ever bring, but shame and defeat to its own ends?

The crux of the whole question lies in this: What is the Church's mission and what its legitimate methods in the

accomplishment of its mission? Its mission is to realize the Christ life among men, by and through the methods of Christ Himself. That method was by the innate power of an ideal, embodied in a life, a human soul willingly adopting that ideal. The power of this life to propagate itself in other lives springs from its own essential attractiveness to the human soul. "I, if I be lifted up," etc., means simply this, that He staked His all upon his absolute faith in the power of an ideal of beauty, gooodness and truth, embodied and radiant in the human life, to draw to itself finally all who are capable of seeing it. This faith was based upon His own kinship with the race, and His consequent knowledge of the human heart. He knew that this was the strongest possible basis upon which to build the kingdom. He therefore chose it as sufficient, in time, to accomplish His purpose, and both in terms, in principle and in practice repudiated every other method as inadequate and worldly. The legal method is and always has been insufficient and destructive of its own ends when applied to moral and spiritual reforms. Within certain limits the legal method is the function of the state. But the function of the state is simply to protect rights, maintain order, etc. It does not attempt, it cannot, in the nature of things, reach the inner life. On the other hand, this last is the church's function, and its only function. Its mission is to reform and regulate individual and social life by inspiring lofty motives and ideals—a passion for righteousness, for grace and truth in Christ. The proof that this is her natural and only proper sphere is that when the church has confined herself to this sphere and method, she has always succeeded; and when she has departed from it, she has always failed.

The belabored, superficial, one might say the almost ignorant handling of texts on this subject reminds one of the grave and silly controversies of the school men. I say "one might say," because the great names of those who thus trifle with serious things lead one, out of a wholesome respect for men of distinction, to qualify his own statements, however firmly convinced of their truth he himself may be. But the words of Christ are arcs from the great orb of truth, and any attempt to translate them into a statute of limitations is to reduce the universe to an atom. They are infinite ideals to be attained, not statutes to be enacted. He enlarged the decalogue into that infinite thing, Love. Why does not the General Convention pass a statute compelling men to love absolutely according to that ideal? After all, it would be a more direct and sure method, for it is the only spiritual sanction of the marriage bond. But such a proposition at once does violence to the common sense of all men; and yet it follows logically from the premises of these brethren.

* * *

The Days of Intercession for Sunday Sunday Schools.

To the Clergy, Superintendents, Teachers, and Friends of Sunday-Schools:

The Executive Committee of the American Church Sunday-School Institute esteem it a privilege to invite the clergy, superintendents, teachers and friends of Sunday-schools to unite in observing the days suggested for special intercession on behalf of Sunday-schools by the Church of England Sunday-school Institute. This year the days proposed are Sunday, October 16, and Monday, October 17, 1904.

The committee having the matter in charge are glad to state that nearly all of the bishops and clergy have expressed their personal interest in, and hearty approval of, the observance.

The committee feel that it is hardly necessary for them to refer to the need of special prayers on behalf of Sunday-schools, and of the manifest advantages which arise from united and simultaneous action. If missionary work, and, in some dioceses, temperance work, receive the recognition and prayers of the church on fixed occasions in the year, the Sunday-school, as the church's agency for the carrying out of the Savior's charge, "Feed my lambs," ought not to be denied a like position and benefit.

The committee, while leaving, as it is their obvious duty, the clergy and others to make what arrangements may seem to them best for the observance of the days, yet venture to suggest the following methods, which may be found practicable:

Parochial Arrangements.

1. A special celebration of the Holy Communion for the teachers, with an address.

2. A devotional meeting for the teachers on Sunday and on Monday a similar meeting, to which the parents of Sunday-school scholars, and the congregation generally, may be invited.

3. Sermons by the clergy, showing the importance of Sunday-school work, inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men of the Brotherhood of St. Andrew) as teachers, and pointing out to the parents of scholars how they may further the teacher's efforts.

The first of the days might be observed as "Sunday-school Sunday," and a special children's service made one of the features of the proceedings.

Topics for Prayer.

The following topics for prayer are suggested, together with appropriate collects from the Book of Common Prayer:

1. Confession of shortcoming and sin; want of faith, zeal and devotion; neglect of opportunities; self-seeking, pride, vain glory, in past work.

Thanksgiving for being allowed to engage in the work, and for success and blessing vouchsafed, notwithstanding human imperfection.

Prayer for the Sunday-school as a pastoral agency, that its importance may be more and more recognized, and its usefulness developed by the church.

Appropriate Prayers: Collects for Advent, Easter Day, Whitsun Day, 22d, 23d and 25th Sundays after Trinity.

2. Prayers for those engaged in or preparing for the work—the clergy, superintendents and officers in our schools—the teachers—that all may be taught of God; that He would greatly increase their number, and raise up a supply of fit persons to serve in this vocation and ministry; also for a blessing on all teachers' preparation classes and meetings, and upon all local associations.

Collects for Good Friday (second) St. Mark, St. Barnabas, St. John the Baptist, and from the Ordination Services.

3. Prayers for our scholars, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many temptations that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the insubordinate, and the hardened.

Parts of Baptismal and Confirmation services, Collects for Christmas Day, and 7th, 15th and 18th Sunday after Trinity.

4. Prayers for the parents and friends of the scholars, that they may heartily co-operate with the Sunday-school, and that when they are irreligious the school influence may be blessed to them.

Collect for Good Friday (first).

President, Rt. Rev. Ethelbert Talbot, D. D.; Chairman of the Executive Board, Geo. C. Thomas, Philadelphia. Secretaries: Rev. Richard N. Thomas, 1715 Spruce St., Philadelphia; Rev. C. Edgar Haupt, Minneapolis, Minn.; Rev. Wm. C. Shaw, 1365 11th Ave., Oakland, Cal.; Rev. Wm. G. McCready, D. D., Easton, Md.; Rev. Herman L. Duhring, D. D., Secretary and Treasurer, 225 S. 3d St., Philadelphia.

A Service of Intercession and a Litany have been set forth in this connection, with the authority of the Bishop of Pennsylvania, copies of which can be obtained from the Rev. H. L. Duhring, D. D., 225 S. 3d St., Philadelphia, Pa.

The Richfield Church Missionary Conference, of which our last issue contained some account, has already borne good fruit in the confirmation by the Bishop of Pennsylvania, as a step towards admission to the diocesan divinity school, of Mr. Samuel Freuder, a Jew, and for five years a Rabbi, who was converted to Christianity, and until recently has been a Congregational minister. Mr. Freuder made a deep impression at the conference upon those who heard him in his address on the conversion of the Jews, and he hopes to be ordained and devote himself especially to work among his own people. An Austrian by birth, he speaks remarkably good English, and his account of his conversion touched all who were present when he spoke,

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

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Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

August 22.—Evening, lighted the fire on the hearth at the opening of St. Matthew's School and made one of the addresses.

24.—St. Bartholomew's Day. a. m. In St. Anna's Chapel, Old Ladies' Home, benediction of credence given by Lady Managers as a memorial of the late chaplain, the Rev. Edgar Jacob Lion; of bishop's chair and altar linen; celebrated the Holy Communion and made an address.

25.—Received from the Bishop of Spokane notice of deposition of Richard Austin Rodrick, Presbyter, for causes not affecting his moral character.

26.—The Rev. Edward Bentley Church died in Pasadena to-day.

28.—XIII. Sunday after Trinity. a. m. In All Saints' Church, Watsonville, catechized the Sunday School, celebrated the Holy Communion, and confirmed sixteen, with sermon and address.—p. m., addressed men's meeting at the rooms of the Young Men's Christian Association of Watsonville.—Evening, in All Saints' Watsonville, preached.

29.—Evening. Met with the Clerical Seminar in San Francisco.

31.—a. m. In Christ's Church, Sausalito, special confirmation of one.—p. m., Conference.—Meeting of Executive Committee of Cathedral Mission.

September 2.—Evening. In Trinity Church, Oakland, at close of day of parish intercession, preached.

4.—XIV. Sunday after Trinity. a. m. In Church of the Good Shepherd, West Berkeley, blessed new altar,—an altar-day gift from the Woman's Auxiliary—bishop's chair and altar cross, celebrated the Holy Communion and confirmed five, with sermon and address.—p. m. In St. Luke's San, Francisco, special confirmation of one.

6.—Evening. In Trinity, San Jose, at Missionary Meeting of the Convocation of San Jose, made one of the addresses.

7.—a. m. In St. Luke's, San Francisco, celebrated the Holy Communion and presided at a meeting of the Order of the Good Shepherd.—p. m. Meeting of Corporation of the Diocese.

9.—a. m. In St. John's Church, Petaluma, preached at the opening of the Convocation of the Missionary District of Sacramento.

11.—XV. Sunday after Trinity. a. m. In St. James' Church, Saratoga, celebrated the Holy Communion and preached.—p. m. In San Jose, met with the vestry of Trinity Church and in Trinity Church confirmed two, with address.

At the end of September the undersigned expects to leave the Diocese to attend the meeting of the General Convention in Boston.

WILLIAM F. NICHOLS.

PERSONALS.

The fund to provide a headstone for the grave of the late Dr. Spalding now amounts to $76.50. We still hope it may amount to at least $80, and the Rev. M. D. Wilson intends to forward the amount on hand to Bishop Millspaugh on Monday, Sept. 19th.

The Rev. Wm. M. Bours on Sept. 1st entered upon his sixth year as rector of St. Peter's Church, San Francisco. We extend our hearty congratulations.

The Rev. Charles J. French, rector of St. Paul's Memorial Church, Las Vegas, N. M., and Mrs. French returned on August 20th from a three months' visit to England.

The Rev. Geo. L. Parker, rector of All Saints' Church, Palo Alto, has been suddenly called to a sad and hurried trip to Kentucky to attend the funeral of his brother.

The Rev. B. M. Weeden is in the Sierra mountains trying by means of rest to recover his health.

Miss Paterson, missionary to the Japanese, has removed from The Frederick. Her present address is 2140 Pine street.

Rev. Paul Saito, priest of the Japanese Church. Residence, Mission House, 1304 Post street.

We greatly desire, and earnestly pray that the clergy and laymen and women of the Church will take a deeper interest in this work for Christ among the Japanese of this city.

Convocation of San Francisco.

The next meeting of the Convocation of San Francisco will be held at St. Paul's Church, Oakland, on Tuesday and Wednesday, November 29th and 30th.

At a recent informal meeting of the Executive Committee with the clergy of Oakland and vicinity, it was decided to hold the convocation for two days.

The following is the tentative program suggested. Details will be published in a future issue:

Tuesday, Nov. 29.—Morning: Holy Communion, 10:30 a. m.; organization of convocation; luncheon. Afternoon: Business session and reports of various kinds.

It is proposed to tender the Bishop and Mrs. Nichols a public reception, to be held from 5 to 7, after which the Canterbury Club, recently organized in Oakland, will give a dinner, to which all the clergy and laity will be invited.

Wednesday, Nov. 30.—Morning: Holy Communion and sermon, 10:30. The afternoon will be devoted to speeches on the work of the General Convention. The second day will close with several great missionary meetings in different churches. Considerable enthusiasm has already been aroused for the coming convocation, and it is proposed to make it the greatest convocation meeting yet held.

REV. W. CARSON SHAW, Dean.
REV. L. C. SANFORD, Secretary.

Clerical Seminar.

The first meeting of the winter semester was held at the Occidental Hotel on Monday evening, August 29th. An unusually large number of clergy was present and the meeting was of more than ordinary interest. The President, the Rev. L. C. Sanford, opened the meeting with prayer.

In the absence of the Secretary the President appointed the Rev. Mardon D. Wilson Secretary pro tem.

The minutes of the preceding meeting were read and approved.

The Treasurer's report was read, showing the necessity of raising some money, and on motion an assessment of 50 cents per capita was levied.

The Literary Committee reported that the program had been printed and distributed.

The paper of the evening was then read by Rev. Cecil M. Marrack, on "Ecclesiastical Areas and Liturgical Groups and Origins."

In place of the usual discussion, the Bishop spoke at some length, urging as one reason for the adoption of the course for the present semester that a careful study of the Ancient Liturgies would be a sure way of developing real Catholicity of mind in those who followed the course.

DIOCESAN NEWS.

Alameda County, the Canterbury Club.—The purpose of this club is to unite all churchmen in Alameda County for social and intellectual objects and to promote the interests of the Church in any way that may come within the reach of such an organization. Professor Gayley has been unanimously elected President of the club, with Mr. French of Alameda as Vice-President, Mr. Folger of Berkeley as Secretary, and Mr. C. R. Jones of Oakland as Treasurer. The annual dues have beeen fixed at 50 cents. It is not intended in any way to interfere with the Men's Club of St. Paul's Church.

Berkeley, St. Mark's Church.—A little parish leaflet has been issued for September, 1904, which is full of meat. We condense a few items.

A Church Club for University men students was organized Sept. 9th.

A well devised system of educational work has been set in motion. The Sunday-school curriculum is progressive, graded and intelligent, covering in large measure the work outlined by the New York Sunday-School Commission. Advanced departments, not in unison with the Sunday-school, are the Sunday Evening Class, held before Evensong; The Missions Study Classes, of one of which an account is appended; The Brotherhood Study of the Prayer Book; and the Parish Library.

Two branch Sunday-schools have been organized in North Berkeley, and considerable progress has been made toward the organization of a new mission north of the University, to be known as All Souls' Memorial Chapel. It is desired and intended that so far as possible the building itself and its several articles of furniture shall be memorials.

Missions Class, Sept. 2, 1904. Program:

1. "Progress of Christianity during the lives of the Roman Emperors." Written by Mrs. D. O. Kelley, read by Mrs. Mott.
2. "Were city or country Missions the most fruitful in the early days of Christianity?" Mrs. Hobson.
3. "Early Christian Persecutions and Early Women Martyrs and the Catacombs." Mrs. Graber.

Berkeley, Mission of the Good Shepherd.—Most encouraging growth is manifest in this mission. A new carpet has been procured and a new organ furnished through the exertions of the members, and the new altar of the Woman's Auxiliary has this year been placed in this mission. On Sunday, Sept. 4th, the Bishop was present to bless these new appointments and to confirm five persons. An enlarged choir is another evidence of new life. We are glad to add our word of congratulation.

Trinity Church, Oakland. Rev. Clifton Macon, Rector.—The summer holidays being over, and the numerous guilds and organizations connected with the parish ready to resume their work, the rector announced that Friday, Sept. 2d, would be held as a day of prayer to ask God's blessing and help for the coming year. Services began with Holy Communion at 7:30 a. m., and ended with evening service at 7:45 p. m., at which time the Bishop preached an earnest sermon on the power of prayer.

Sept. 4th was the anniversary of the rector's coming to Trinity Church. Instead of a sermon the rector gave an address which was a resume of the work done during the previous twelve months.

He took for his text, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." He opened his address by saying: "For those things we have accomplished we may thank God, and we ask His blessing and guidance to go forward and improve in those things wherein we have fallen short."

In his summary the rector said he found much to commend and some things to deplore. He spoke of excellent work done by the guilds, but said the increasing Sunday-school needed a superintendent who could give more time to the work than he was able. The financial outlook was most encouraging and the number of communicants increasing. Two new organizations, the "Men's Club" and the "Knights of King Arthur" (the latter of boys) promised to be helpful to the parish. He was sorry to say the number of baptisms had fallen short of his expectations and the church still needed a bell.

In conclusion the rector said: "God has been our helper and defender in the past year. Let us seek the increase of His spirit, for all our hopes for the future should be centered in Him."

San Francisco, St. Stephen's Church.—The beginning of the fall and winter work was marked among other ways by what the rector calls "Recognition Day" on Sunday, Sept. 11th. This is the recognition of the Sunday-school, the purpose being to bring the Church and Sunday-school into closer affiliation. We hope it was a marked success.

Confirmation will be administered in St. Stephens' on Sunday evening, Sept. 18th.

A private communion service has been presented to the Church by the Parish Societies and members of the congregation.

On Wednesday morning, August 24th, the Bishop consecrated a Credence table in the Chapel of the Old Ladies' Home, sacred to the memory of the Very Rev. Edgar J. Lion, the late chaplain, and presented by the board of lady managers.

All Saints' Church, Watsonville.—The Bishop of the diocese officiated at both morning and evening prayer on Sunday, August 30th. The altar was tastefully decorated with flowers and there was a large attendance of the communicants of the parish. At the morning service Bishop Nichols administered the rite of Confirmation to sixteen persons and celebrated the Holy Communion, twelve members of the St. Mark's Club being among the communicants. He took for his text the parable of the Good Samaritan, and urged the lesson of charity it teaches.

At the evening service the Bishop chose as his text Phil. iii., 2: "Beware of dogs," and sounded a warning against modern skepticism and cynicism regarding religion.

The music at both services was especially fine. In the evening Miss Helen Haynes sang a solo and Mrs. Burbeck and a friend rendered a duet.

The Bishop congratulated the congregation on the prosperous condition of the parish, which is most gratifying to its rector, Dr. Jenks, who has labored hard to produce this desirable result. By a happy coincidence the day was the anniversary of the reverend doctor's advent to All Saints'.

Courtesy is the passport to success. We double the power of our life when we add to its gifts unfailing courtesy. The world always begrudges room to a boor.

EVERY BROTHERHOOD MAN AND BOY

X is invited to attend the Nineteenth Annual Convention of the Brotherhood of St. Andrew, to be held in the City of Philadelphia, September 29th-30th, October 1st-2d next.

Full information as to programme, railroad rates, hotel accommodations, etc., will be cheerfully furnished by Mr. William B. Jester, 509 Franklin Building, Philadelphia.

Have you made your arrangements to attend?

MISSIONARY COMMENT.

MISSIONARY APPORTIONMENT AT THE S. J. CONVOCATION

An interesting and profitable discussion on the subject of missionary apportionment followed the reading of the report of the Treasurer of the Diocese on the amounts received up to date from the parishes and missions in the Convocation of San Jose. An analysis of the report showed that thirty-eight per cent of the churches had paid in a full proportion of their apportionment up to September 6th. A further examination showed that if one parish, whose apportionment was large, had paid in a proportionate share of the sum asked of it, the Convocation would have gone on record as having met their full proportion to date. The discussion became more practical when the clergy spoke to the question, "How shall we raise our apportionment?" Interesting testimony was given by the parishes and missions that had tried the plan of apportioning the sum of the missionary apportionment. The unvaried success which followed that plan led the Convocation to appoint a committee to take the whole matter under consideration and to report at the next meeting in November, a definite and practical plan for apportioning to individual parishioners the amount asked from the parish. We welcome this as a move in the right direction and as following our suggestion made in these columns, and believe that the results will prove the practicability and equity of the scheme.

THE BOARD OF MISSIONS

A correspondent in a letter to the *Church Standard* of September 3rd, comments upon an editorial in a previous issue of that paper, on the subject of "The General Convention and the Board of Missions." The suggestion made in the editorial was for a board constituted of all the bishops and one clerical and one lay representative from each diocese—which would give us a board of some two hundred members. This is criticised by the correspondent "as unwieldy and unsuitable as the General Convention itself." He suggests that some other "unit of representation" than the diocese be taken, as there are so many dioceses, and offers the following plan: "Why not form eight or ten groups of dioceses, each group having its board or committee formed of members chosen by the conventions of the several dioceses therein. Let each of these boards or committees select a certain number of representatives who would form the central board of the entire Church, with a membership of about thirty or forty." We agree with the correspondent that the suggestion of the *Church Standard* would give us a board as unwieldy and unsuitable as the General Convention. We further think that a board of about forty members would be sufficient for all administrative purposes. But, why speak of forming eight or ten groups of dioceses? Are not the dioceses already divided into seven groups—called Missionary Districts? If representation from every district on the Board of Missions is necessary or desirable, we suggest that each Missionary District be authorized by the General Convention to elect two bishops, two clergy and two laymen which would constitute a body of forty-two members. We would prefer, however, to see a board of that number chosen by the General Convention from the best qualified among our bishops, priests and laymen, irrespective of Diocesan affiliation—fourteen from each order. Such a body, of course, to be under the general supervision of and responsible to the General Convention —make the Board of Managers the Board of Missions.

Church Extension Fund.

MONTHLY STATEMENT.

Amounts Received for the Year to September 8, 1904.

	Apportionm't	Rec'd
SAN FRANCISCO—		
Trinity	$1496 00	$374 00
Grace	1044 50	332 87
St. John's	264 50	65 40
Advent	242 00	6 32
St. Luke's	1268 50	427 20
St. Peter's	85 50	48 48
St. Paul's	393 00	146 12
St. Stephen's	222 00	60 21
St. Mary's	43 00	17 02
Good Samaritan	64 50	44 43
St. James'	44 50	29 12
Holy Innocents	29 00	29 64
OAKLAND—		
St. John's	176 00	94 52
Advent	273 00	55 00
St. Paul's	547 00	183 81
St. Andrew's	29 00	
Trinity	50 00	114 10
ALAMEDA—Christ	419 00	57 70
BERKELEY—St. Mark's	406 50	104 05
BELVEDERE—St. Stephen's	19 00	
CENTERVILLE—St. James	14 00	10 85
CORTE MADERA—Holy Innocents	14 50	11 15
HAYWARDS—Trinity	29 00	7 16
LIVERMORE—Grace	14 00	9 15
LORIN—St. Matthew's	5 75	3 20
MARTINEZ—Grace	36 50	6 45
MILL VAL.—Our Saviour	49 00	20 00
NILES—Trinity	10 50	4 00
PT. RICHMOND—Trinity	14 00	16 13
SAN RAFAEL—St. Paul's	217 00	70 20
SAUSALITO—Christ	131 00	44 20
WALNUT CREEK—S. Paul's	7 75	
AR. GRANDE—St. Barnabas	6 20	1 90
BELMONT—Good Shepherd	17 25	1 25
BEN LOMOND—St. Andrew.	14 50	2 25
GILROY—St. Stephen's	35 50	9 85
HOLLISTER—St. Luke's	16 00	8 00
JOLON—St. Luke's	4 50	2 60
KING'S CITY—St. Mark's	9 50	6 20
LOS GATOS—St. Luke's	37 00	21 86
MENLO PARK—Trinity	140 00	106 26
MONTEREY—St. James	10 50	8 45
PACIFIC GROVE—St. Mary.	46 00	44 90
PALO ALTO—All Saints	114 50	52 50
PASO ROBLES—St. James	29 00	11 40
REDWOOD—St. Peter's	31 50	5 24
SALINAS—St. Paul's	90 00	24 25
S. ARDO—St. Matthew's	3 50	1 00
S. JOSE—Christ	40 00	12 25
Trinity	321 00	77 15
S. LUIS OBISPO—St. Steph.	33 00	3 20
S. MATEO—St. Matthew's	447 00	128 48
" School	17 00	8 80
S. MIGUEL—St. John's	5 75	5 40
S. CLARA—Holy Saviour	47 00	7 75
S. CRUZ—Calvary	107 00	47 74
SO. S. FRANCISCO—Grace	8 25	
WATSONVILLE—All Saints.	41 00	10 55
BAKERSFIELD—St. Paul's	84 50	14 00
FOWLER—St. Michael's	19 00	25 33
FRESNO—St. James'	199 00	30 05
FRESNO FLAT—Christ		2 40
HANFORD—The Saviour	90 50	23 47
KERN—St. Barnabas	8 00	
MADERA—Trinity	11 50	
MERCED—St. Luke's	23 00	
MODESTO—St. Paul's	19 00	10 10
SELMA—St. Luke's	23 00	11 40
SONORA—St. James'	30 00	22 04
STOCKTON—St. John's	358 00	104 87
TULARE—St. John's	9 00	8 82
TUOLUMNE—St. Michael's	31 00	5 56
VISALIA—St. Paul's	11 50	7 15

SUMMARY OF RECEIPTS:

Con. San Francisco	$2430 98	
Con. San Jose	609 23	
Con. San Joaquin	265 19	
Other Sources	253 64	
		$3559 04
Disbursements		4825 04
Account Overdrawn		$1266 00
Rec'd to same date 1903	$3378 51	
" " 1902	3231 52	

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—MRS. JAMES NEWLANDS, 2902 Clay street, San Francisco.

Secretary—MRS. A. M. LAWVER, 1767 Broadway, San Francisco.

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Diocesan Meeting, Monday, October 3d, at 2 p. m., at Holy Innocents Chapel, Fair Oaks street, near 26th street.

Alameda County Quarterly—The meeting of the Alameda County branches, which was advertised to be on September 8th, has been postponed, and will be held on Thursday, the 16th, at Trinity Church, Oakland.

The Diocesan Missions class will hold its first fall meeting at the Diocesan House, at 2:30 o'clock Monday, September 19th. Interesting papers will be read and all Church women are invited.

The Bishop has recommended Coleman's History of the American Church. It can be bought for 30 cents at the New Book Store on Grant avenue.

CONVOCATION OF SAN JOSE.

The quarterly meeting of the Convocation including the counties of San Mateo, Santa Cruz, Santa Clara, San Benito, Monterey and San Luis Obispo, was held in Trinity Church, San Jose, Tuesday and Wednesday, Sept. 6th and 7th, under the presidency of the newly elected dean, the Very Rev. N. B. W. Gallwey.

The retiring dean, the Rev. F. B. A. Lewis, M. D., introduced the Rev. Mr. Gallwey, making some extended reference to his long service as dean of the Convocation.

On motion of the Rev. W. A. Brewer the following preamble and resolutions were adopted:

Whereas, For six years the Very Rev. F. B. A. Lewis, M. D., has been Dean of the Convocation of San Jose, Diocese of California; and,

Whereas, During these years Dean Lewis has, through the faithful and conscientious discharge of his duty, brought the Convocation to a high degree of efficiency, thus giving impetus to the constantly increasing strength of the Convocation, and fostering a wholesome missionary spirit; therefore be it

Resolved, That the Convocation of San Jose, in conference assembled, takes this opportunity to place on record its appreciation of Dean Lewis' faithful services, at the same time expressing the hope that the Convocation may for many years to come enjoy the benefit of his counsel and advice.

The principal business of the afternoon session of Tuesday was a very interesting discussion upon the subject: "The Place of Religious Instruction in the Education of the Young."

This topic was presented in two aspects. First, S. D. Waterman, superintendent of schools of Berkeley, gave a most suggestive and enlightened paper on religious instruction in the day schools, (a) public schools, (b) church schools.

Following Mr. Waterman's paper Professor H. R. Fairclough of Stanford University presented a thoughtful and much enjoyed paper on the place of religious instruction through the church, (a) Sunday-schools, (b) Christian literature, (c) services.

Rev. D. Charles Gardner, chaplain of the Stanford Memorial Church, made some telling remarks on the interesting experiment which is being made at Stanford in the combining of religion with education, to see whether the church has any function in the university life. He thought that it has, with the three cardinal principles of belief in the existence of God, obedience to God as the highest obligation of man, and in the immortality of the soul, which, he said, were incorporated in the charter of the university.

Rev. William A. Brewer, rector of St. Matthew's School, San Mateo, referred to the recent action of Mr. Pond, principal of the Oakland high school, in introducing portions of the Bible as matter of literature studies in the school; the attorney general of the state had ruled, however, that no part of the Bible could be so used except the sermon on the mount and some other passages. He added that while the Church's responsibility is first with the home, it does not stop there, but there is a civic responsibility with the community—the priest of the church should be an intelligent citizen, performing a citizen's duty.

The Rev. Mr. Brewer and Professor Pairclough were appointed a committee to report fully to the next convocation on the whole status of the use of the Bible in the public schools of this State.

Rev. John B. Wakefield referred to the mighty influence of a teacher over his pupils as illustrated in the case of Professor Allen, who during the fourteen years he was principal of the normal school in this city, always opened the day's exercises with the reading of a judiciously selected portion of Scripture and the repetition in concert of the Lord's prayer.

Evening Session.

In the evening a missionary meeting was held, the service being read by the Rev. Messrs. Wilson, Cutting and Tillotson. The first address was delivered by the Rev. S. H. W. Digby, who came out from England to take charge of the Seamen's Institute in San Francisco.

The beginning of work for sailors was by Christian bodies other than our Church; these pioneers were closely followed by the "Seamen's Friend Society" more than 50 years ago. The Christian Endeavor Society also has done and is doing a great work in that direction. The particular "Missions to Seamen" with which he is connected were started in England some 50 years ago. They spread after some years to Antwerp, Calcutta, Bombay, Hongkong, Australia, and some 12 years ago the Rev. John Fell came at his own charges to San Francisco and instituted a similar work at that port. His work was presently recognized by the English mission. It has since spread to Portland, Tacoma, Vancouver and Honolulu.

The object of the work is to provide a place for seamen to go when on shore, and while the religious side of the work is brought forward, yet the aim is not to force it on the men, but to provide also amusements for them, including games such as billiards, a gymnasium, with boxing and other rough sport, also literature. At the close of every evening short prayers are conducted and a two-minute address is given.

Besides the work in the Institute itself agents visit all the ships in port, not only British vessels, but those of all other nations; and particularly is it the aim to hold short services on board all ships about to sail.

The work, Mr. Digby said, is both a home and a foreign mission; for a seaport is judged very largely by the character of its water front, and sailors are natural missionaries, their influence as they go from shore to shore being very great.

He concluded by pressing the claims of this mission in San Francisco upon the American Church; for, though started by Englishmen, it is to all seamen of all nations, just as the British in their Institutes do not limit their efforts to British seamen, but work for the benefit of all nationalities, including large numbers of Americans. And he said that the work in the port of San Francisco and other American ports is not largely for foreigners, as is sometimes thought, even on American ships; for of the 120,785 sailors in the merchant marine of this nation, 49 per cent are Americans born and brought up, as against 31 per cent nine years ago.

The archdeacon, Rev. J. A. Emery, was the next speaker. He dealt with the apportionment to the mission work of the Church, saying that it was not meant as a statement of how much each parish ought to give for church extension, but of what ought to be the least they should contribute. He referred to the Randolph fund, by means of which churches have been built in Ben Lomond, Hollister and Arroyo Grande, in this convocation, three or four in San Francisco and one in San Joaquin convocation, besides parsonages in Gilroy, Haywards and Livermore, by means of loans.

The closing address was by the Bishop of the Diocese, the Right Rev. William Ford Nichols, D. D. After expressing his gratification at hearing so encouraging a report of the Seamen's Mission, the bishop proceeded to emphasize what he considered the point of first importance in a missionary morale, the body of the clergy, or the parishes, of the diocese, of the national Church, all alive with missionary prayer, asking God to send His blessings on the earth.

Wednesday Morning.

The Holy Communion was celebrated at 9 a. m.

The Convocation proceeded to a discussion of the "Diocesan Missionary Apportionment." Reference was made to the large deficit ($800) in that fund, and the statement was made that inasmuch as the apportionment of the parishes is upon a minimum basis, there is emphatic need of some immediate effort.

The Dean, the Rev. Messrs. Johnson, Cutting, McGowan, Brewer and Gresham, and Mr. Geo. H. Hooke, took part in the discussion.

A committee, consisting of the Dean, and the Rev. Messrs. Parker, Gardner and Gresham, was appointed to form a plan for raising the apportionment during the coming year, said committee to report at the next meeting of Convocation.

A committee was appointed to prepare a minute expressing the sorrow of Convocation at the death of the late Rev. C. M. Hoge.

A resolution of sympathy with the Rev. G. L. Parker in his recent loss of a brother was adopted.

The Convocation adjourned.

Mention must be made also of the kindly and gracious hospitality of the Rector and ladies of Trinity Church, which was highly appreciated by all present.

THE REV. E. B. CHURCH.

In the Rev. Edward Bentley Church, whose death was briefly announced in our last issue, the Church in California has lost one of the most able and energetic, and, by reason of the extended field covered by his work, one of the most widely known of its priests. Mr. Church was born at Greenville, Mo., Sept. 4, 1844, and was a graduate of Kenyon College, Gambier, O., and a student of Pennsylvania Divinity School. In 1868 he was ordained a deacon by Bishop Smith and in the following year came to this Coast. Possessed of very high qualifications as an educator, he became teacher in several important private schools and was at the same time minister in charge of St. Peter's, Redwood City, and afterwards missionary at Crescent City, in this State. In 1874 he was made priest by the late Bishop Kip, and in the following year was appointed Principal of Laurel Hall, San Mateo, being at the same time assistant rector of the Church of St. Matthew, San Mateo, and in 1877 he was made headmaster of St. Matthew's School in the same place. In this influential position Mr. Church by his zeal for his work, his genial manner and his wise counsel, won the warm regards of his pupils as well as of the teachers on his staff. After four years of work at St. Matthew's, Mr. Church came to this city and founded under the title of the Irving Institute a first-class church school for girls, which for more than twenty-four years has rendered valuable service in training young ladies for every sphere of active life, both domestic and social. Father Church, as his alumnae affectionately call him, will long be remembered for the kind sympathy, no less than for the wisdom and ability with which he superintended the work at the Irving Institute, and many are further indebted to his generosity for their success in life.

During all these years his Sunday ministrations were highly esteemed at the Churches of St. John the Evangelist, Holy Innocents, Trinity and St. Luke, at each of which he was at one time assistant, besides officiating also at San Rafael and at Redwood City. Mr. Church had remarkable gifts as a reader and many received fresh impressions of the beauty of the Church's services and the full meaning of the Scripture lessons from his clear and forceful delivery. Calls to officiate at weddings, baptisms or funerals at the homes of his former pupils or of members of one or other of the congregations to which he had ministered not infrequently testified to the esteem with which he was regarded.

Mr. Church was Chaplain to the Knights Templar, California Commandery, and is deeply regretted by his brother Masons, as by all others with whom his duties brought him in contact. Unhappily, about two years ago his strenuous and varied labors proved too much for his health, and he was compelled to give up work and try what quiet and care might do towards his recovery, in Arizona, and later at Pasadena. Here, after much suffering, he passed peacefully and joyfully to his eternal rest, on the 26th ult.

In 1869 Mr. Church married Frances A. Kellogg, daughter of the Rev. Ezra B. Kellogg, D. D.

The school is one of the most valuable among our Church educational institutions and has been firmly established in accordance with the plans and aims of its lamented founder. The school was never more flourishing than at present, with its able staff of twenty teachers. It will be continued without material change, except that Mr. Geo. H. Kellogg, brother-in-law of the Rev. Mr. Church, will be in charge, with the able assistance of his wife, Mrs. Fay Chase Kellogg.

BROTHERHOOD OF ST. ANDREW.

There is every indication that the approaching convention of the Brotherhood of St. Andrew, to be held in Philadelphia, September 29th and 30th and October 1st and 2d next, will be the largest ever held in the history of that organization. The Philadelphia Brotherhood men hope at the same time to make it the best. Each committee is actively at work making the necesssary arrrangements, and every delegate is assured of a hearty Philadelphia welcome.

Realizing the hard work necessary for the preparation of the convention, the President of the local Assembly, Mr. Edward H. Bonsall, as far back as December 29th, called a meeeting of the Executive Committeee and others at the Church House in Philadelphia, to organize a Convention Committee. The President was elected chairman of this committee, and William B. Jester, secretary.

The Convention Committee started out right by doing two things: First, it requested the Bishop of the Diocese to set forth a special form of prayer for God's blessisng upon the Convention. The second thing the committee did was to arrange for holding Chapter Corporate Communions and the Intercessory Service for the Convention at St. Matthew's Church on April 11th. The deep spiritual tone of this service added strength and dignity to the preparations for the Convention, and each man present received a spiritual uplift for his everyday Brotherhood life.

Ten important committees, on Finance, on Halls and Selection of Paces of Meeting, on Reception, on the Press, on Hotels and Boarding Houses, on Transportation, on Printing, on Registration, on Juniors and on Music, are making careful and thorough preparation.

Following is a synopsis of the provisional program:

Thursday, Sept. 29th—10 to 12 a. m.—"Quiet Hours" (for Juniors also), Holy Trinity Church; leader, Rt. Rev. Daniel S. Tuttle, Presiding Bishop American Church. 12:30—recess. 1:45 to 2:30 p. m.—Prliminary meeting in Horticultural Hall for all Juniors. 2:30 p. m.—Call to order, Convention Hall, by the President of the Brotherhood; organization and business. 4:30 p. m.—Conference, Convention Hall, "How Can Brotherhood Life Be Best Promoted?" 8: p. m.—Public mass meeeting in the Academy of Music, Chairman, Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania; Aggressive church work by laymen.

Friday, September 30th—7 a. m.—Celebrations of Holy Communion in different Philadelphia churches. 10 a. m.—Business session, Convention Hall. 12:30 p. m.—Recess. 2:30 p. m.—Conference for Juniors in Convention Hall by Juniors on Junior work, "What a Brotherhood Boy Can Do." 4 p. m.—Sectional conferences in conference rooms in Convention building; "Traveling Men," "Work in Colleges," "Chapter Officers," "Junior Workers." 8 p. m.—Service of preparation for the Annual Corporate Celebration of the Holy Communion in Holy Trinity Church.

Saturday, October 1st—7 a. m.—Annual Corporate Celebration of the Holy Communion, Holy Trinity Church, celebrant, Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania. 10 a. m.—Business session, Convention Hall. 11 a. m.—Conference, Convention Hall, "The Forward Movement." 12:30 p. m.—Recess. 2:30 p. m.—Conference, Convention Hall, "The Brotherhood's Opportunity in Church Extension Work." 4 p. m.—"Question Box." 8 p. m.—Reception to delegates in the Academy of Fine Arts.

Sunday, October 2d—7 a. m.—Celebrations of the Holy Communion in different churches. 9:30 a. m.—Charge to the Convention in Holy Trinity Church, Rt. Rev. Charles H. Brent, Bishop of the Philippines. 3:30 p. m.—Public mass meeting in Baptist Temple, subject, "Am I My Brother's Keeper?" 4:30 p. m.—Mass meeting for boys in St. Luke's

Church. 8 p. m.—Shortened evening prayer, followed by two addresses on "Fundamentals." 9:15 p. m.—Farewell meeting, over which Hon. G. Harry Davis, First Vice-President, will preside, with short addresses by three or four men on "Lesssons of the Convention." Reading of names of members who departed this life during the year, followed by the "Gloria in Excelsis," the "General Thanksgiving," and "The Benediction."

CORRESPONDENCE.

League of the Catholic Name.

Editor Pacific Churchman:

Dear Sir: Will you permit me through your columns to inform the members of the League of the Catholic Name that the days from Sept. 21st to Sept. 29th have been appointed as days of special prayer for the objects of the League?

As some who are not members of the League may wish to participate in these days of prayer, I beg to state that the objects of the League are as follows:

1. To speak of the Church as Catholic on all possible occasions.

2. To use one's influence to have the present misleading and inappropriate appellation of the Church changed.

3. (If a clergyman) to preach a sermon annually on the Catholic Name.

The collect of the League also is as follows:

O Almighty God, who through the Holy Spirit didst bestow upon Thy Church the Catholic Name, grant that we may reverence that name and steadfastly contend for the fulness of the faith signified by it in all ages; through Jesus Christ, our Lord. Amen.

Very respectfully yours,

HERBERT PARRISH,

Secretary of the League of the Catholic Name.

Los Gatos, Sept. 5, 1904.

Brotherhood of St. Andrew.

To the Editor of the Pacific Churchman:

Dear Sir: The College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address and full college or school address of every Church man or boy who intends to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or church school influences to college or boarding school.

Parents and rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in College, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

Trusting that you will find space for this letter in your columns, we remain very respectfully yours,

ROBERT H. GARDINER, Chairman.

PERCY G. WHITE, Secretary.

Gardiner, Maine, August 1, 1904.

Diocese of California.

Editor, **Pacific Churchman:** In preparing a table of statistics, for purposes of comparison, or study of progress or decadence, care should always be taken that no factor enter into any one of the several sets of figures which is not common to all. I refer to the table of statistics of the Diocese of California on page 7 of your paper of September 1st. This table, unexplained, would show that during the period covered by the second column of figures there was not only no growth, but rather a marked decline along the entire line of Church activities in the Diocese of California, with a very sudden and marked revival in the third period, which, if correct, would truly "furnish food for suggestive and hopeful study." The misleading factor, entering into the statistics of the second period, is the change in the end of our parish year from Easter to Advent. This change took effect (see Sec. 272 of Canons) with Advent, 1898.

Thus the figures given for the second period of the tables, being a mere compilation of the summary in the Convention Journal, covers the work of only thirty-one months, against the full thirty-six months of the other two periods, and excluding from one of the parish years the Epiphany and Lenten seasons. The effect of this is especially shown in the Widows' and Orphans Fund, there being no Ash Wednesday and consequently no collection for the fund, during that convention year, while, each convention year having a Christmas Day, the Disabled Clergy Fund is the only item not affected by the change.

The table shows a decrease in parishes in 1901, from thirty-three to thirty-one. An examination of the journals shows that the missions of Sonora and Belmont are given as parishes in 1898, as these are required to make the thirty-three. The report for 1898 is wrong; it should have been thirty-one, and there was no falling off in the number of parishes.

W. A. M. VAN BOKKELEN.

Atonement.

To the Editors of the Pacific Churchman:

Gentlemen: Mr. Marrack, in his article in your last issue on the subject of atonement, says that: "We shall not condemn roughly those who have formulated theories of atonement," and he then proceeds to state what he calls the doctrine of the atonement in the light of modern conditions. He says it requires no argument to prove the need of an at-one-ment, though at-one-ment is not atonement, as it was stated by the Fathers; that meant the satisfaction of the law of God rendered by God's Son, which enabled God to show mercy unto men. The idea of atonement being necessary took form in the earliest times in expiatory sacrifices. Men then sought reconciliation by means of these. At-one-ment is harmony with God. We may say that the time will come when there will exist perfect at-one-ment between the Creator and His creation, including man. But that is not the atonement, which is satisfaction and expiation.

Christ on the cross rendered atonement full and complete. But Christ, after resurrection and ascension, started forth, full of the Holy Ghost, on a ministry of mercy, to reconcile by enlightenment, persuasion and regeneration, to bring men back to the Father of Light from whom they had erred and strayed. And yet this at-one-ment is only effected by them when they avail themselves wittingly of the full and completed atonement made by Christ on the cross. So much has this modern method of seeking to reconcile sinful men to God prevailed that sinful men have been spoiled. They have lost a sense of their real danger, that unless they repent they shall perish. They have come to think of God as some one seeking a good for himself rather than for them.

They do not, fearing the wrath of an angry God, fly crying, "God, have mercy," but they wait for and then treat the messengers of God as if they, the messengers, were asking a favor for God. There the hand of God's justice hangs over them, ready to cut them down, only stayed by the advocacy of Christ, and they, ignorant or unbelieving, go their way, their broad way to destruction.

We need, my brethren, to preach the doctrines of sin and atonement more strongly to persuade men of this day, filled with the Zeit Geist, with the terrors of God, whose mercy can only save by men's use of the Cross in expiation of their offences.

Yours truly,

F. WASHBURN.

Newburgh, N. Y., Sept. 6, 1904.

A cultured Japanese gentleman writes to Professor Ladd, of Yale: "The unmistakable sympathy shown by your great people and by the English is doing us great good, by lifting us to the higher and more humanitarian view of things. Just as the treaty revision and the abolition of extra-territoriality of jurisdiction have dispelled the temporary distemper of anti-foreignism you met on your first visit here (this was in 1892), so will the friendly and brotherly feeling so universally manifested by the Anglo-Saxon peoples cure us of our narrow Asiatic feelings more than anything else."

LITERATURE OF THE DAY.

"Love's Proxy." By Richard Bagot. (Longmans', $1.50.)

Mr. Bagot has written two or three novels dealing largely, if not exclusively, with certain phases of society in Rome, both this worldly and what is—presumably—other worldly. His books are undeniably clever, they are certainly interesting, and written out of a fulness of knowledge. But **"Love's Proxy"** is a new departure. It is a story of English life in its best aspects and has all the good qualities of its predecessors. His people are alive, not mere dummies fitted up with graphophones, for they act and think like sentient beings, and with the consistency of their attributes. To the novels of the day it is as wine is to water.

"How to Attract and Hold an Audience." By B. Eisenwien. (Hinds & Noble, $1.00.)

We noticed this book only a few weeks ago, and can only emphasize the commendation we bestowed on it then.

"How to Use the Voice in Reading and Speaking." By E. A. Ott. (Hinds & Noble, $1.25.)

In default of proper training, this book may enable any one who is really anxious to make his voice a pleasure to others and less of a labor to himself, to attain both these desirable ends; always provided that he is willing to bestow the patient labor insisted upon by the author upon the methods he prescribes. That the average, even of clerical elocution, has not achieved perfection will be readily granted, and therefore this book may at least be a help to those who acknowledge it is never too late to mend. H. H.

MAGAZINES.

Scribners' has an article on the old battlefields of the world, which breaks fresh ground and is interesting, but there is too little of it. A good paper on Stanley, the explorer, by Mounteney-Jephson, the last survivor of those who crossed Africa with him; fiction, travel papers, and further chapters of Capt. Mahan's "War of 1812," make up a very interesting number.——**McClure's** has an article on the beginning and ending of the Southern Confederacy, La Farge on One Hundred Masterpieces of Painting, Roosevelt and the Postal Frauds, Standard Oil, Poetry, and Tales. ——**Country Life in America** is remarkable for its admirable pictures in black and white; it does not indulge in the bilious dreams of some of its contemporaries who, aiming at high art, lapse into ugly, vulgar, blotchiness; and there is always abundance of both useful and interesting reading matter, chiefly on rural subjects.——The **Atlantic** begins a new serial by Mary Austin—"Isidro"—which opens with more than fair promise. There is an abundance of life in these first chapters, and a cheery vividness in the way of putting things which is rather, if not very, unusual in these discursive days. Goldwin Smith judges the "Great Puritan" in his most loftily judicial style—clear, cold, the last possible word. Yet an appeal may possibly lie, even from his finality. A very striking article—"World Organization Secures World Peace"—goes a long way down beneath the surface of things, and is distinctly original. The whole number is a very good one.——The **Cosmopolitan** is entirely devoted to the St. Louis Exposition, both pictorially and otherwise.——The **Delineator** must be intensely interesting to the feminine mind, but we despair of doing it justice till the existing editorial staff is reinforced by a fashion's critic.——The **Pilgrim** goes on his way with an interesting assortment in his scrip, but his medieval prototype would have been rather scandalized at some of the contents thereof, perfectly innocent as they are. H. H.

We began to give a list of new books worth reading, and should be glad to continue it, but we are not endowed with sufficient insight and critical acumen to decide on the merits of a book from the literary scraps and brief descriptions which are showered down on this office in generous profusion by some publishers. It is kindly meant—meant to save us the trouble of reading and judging for ourselves, we presume, We appreciate the motive. But if we have to make our tale of bricks, we need better straw than chopped-up fragments. Everybody knows the old Greek story of the wise man who showed a stone as a sample of the house he had to sell. The application of it, however, has not lost its point, even after all the centuries. H. H.

The August **World Today,** in an article on religious changes in New England, shows that in what used to be the congregational capital there has been simultaneously a loss of prestige on the part of the congregational churches and a pronounced growth of the Episcopal and Roman Catholic Churches, which is observable not only in Boston, but in all parts of New England. The Episcopal Diocese of Massachusetts has now in its eastern half, lately separated because of growth, as many communicants as the whole Diocese had when the present bishop was consecrated ten years ago. Of Boston it is said that "at noon it is Republican and Protestant and at 6 o'clock it is Catholic and Democratic," alluding to the difference made by the presence or absence in the city proper of the suburban population.

The census of India for 1901 shows that the growth of Christianity has been comparatively far more rapid than the growth of the general population. In 1872 the Christians in India numbered 1,506,093, of whom 1,246,288 were natives. In 1901 the Christians numbered 2,923,241, of whom 2,664,313 were natives, and of the latter number two-fifths were Catholics.

Archbishop Egbert said, more than a thousand years ago: "Let him that collecteth immoderate wealth for his want of wisdom, give a third part to the poor."

Another old monk once concluded a funeral sermon with these words: "You will find no pockets in your shrouds."

"Good manners," says Swift, "is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy is the best bred man in the company."

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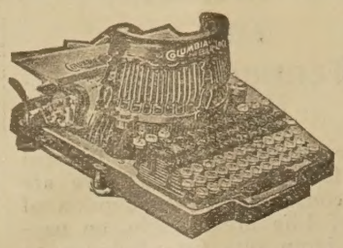

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